THE SINNERS CONfeſsion.

By Henrie Smith.

Prou.28. verſe 13.

He that hideth his ſinnes, ſhall not proſper: but he that confeſſeth, and forſaketh them, ſhall haue mercie.

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The Text.

Luke, Cap. 19. Vers. 6, 7, 8, 9.

6 *Then he came downe haſtely, and receiued him ioyfully.*

7 *And when all they ſawe it, they murmured, ſaying, that hee was gone in to lodge with a ſinfull man.*

8 *And* Zaccheus *ſtood foorth, and ſaide vnto the Lord, Behold, Lord, the halfe of my goodes I giue to the poore: and if I haue taken from anie man by forged cauillation, I reſtore him foure fold.*

9 *Then Ieſus ſaide vnto him. This day is ſaluation come vnto this houſe, foraſmuch as he is alſo become the ſonne of Abraham.*

YOu heard the laſt Sabaoth, how *Zaccheus* the Publican was called to be a Chriſtian: Now you ſhall heare the fruite of his conuerſion. No ſooner had Chriſt called him from the tree, but that he came downe haſtely, and receiued him ioyfully.

This was the fruite which it had in the

heart of *Zaccheus*, namely obedience to the voyce of Chriſt: a fruite more precious and acceptable vnto God, then the moſt pleaſant fruites which *Eden* yeelded, and a ſacrifice more ſweete and acceptable vnto him, than all the ſacrifices which the Lawe required. This is the ſacrifice wherewith the Lord is pleaſed, euen when his voyce is obeyed, *1, Sam. 15, 22.* The voice of the Lord is a glorious voyce, and mightie in operation, deuiding the flames of fire, and ſhaking the Cedar trees. So the voice of Chriſt is a glorious voyce, his voyce is mightie in operation, deuiding the ſoule and the ſpirite, and ſhaking *Zaccheus* from the wild figge-tree, whereinto he had climbed.

1.Sa.15.22
Pſalm.29

Heb.4,12

The ſame God to whoſe commaund, the windes, the ſea, the deuils and death it ſelfe obey, here commandeth *Zaccheus* to come downe at once, and he commeth down haſtely to receiue him to his houſe, and hee receiueth him ioyfully. As *Zaccheus* could not come at Chriſt till hee was called, ſo no man can come to Chriſt except the Father draw him: and as *Zaccheus* coulde not chuſe but come, when hee was called by the voyce of Chriſt, ſo when anie man is called effectually by the preaching of the Goſpell, hee cannot

Math.8

Iohn,6,44

not chooſe but come to Chriſt; for where there is an effectuall calling, there is grace giuen alſo to obey the ſame, *Rom. 8. 30.* The Lord is faine ſometyme to call vs often, becauſe we knowe not the voyce of him that calleth vs, as hee called *Samuel* three times, before hee aunſwered: becauſe at that time *Samuel* knew not the Lord, *1. Sam. 3. 7.* But as ſoone as hee vnderſtoode that it was the Lord that ſpake vnto him, he replied preſently, *Speak on Lord, for thy ſeruant heareth.* So when the Lord calleth anie man effectually by the preachinng of his worde, all the partes and powers of his bodie doo yeelde their obedience, the eare liſtneth, the toung confeſſeth, the hart beleeueth, the head deuiſeth, the hand performeth, the foote runneth, the eye directeth, and all concurre *To doo thy will, O God, Pſalm. 40.*

Rom. 8. 30.

1. Sam. 3. 7.

Pſalm. 40. 7

Such and ſo effectuall is the voyce of Chriſt in the harts of his choſen, that it maketh *Saule* of a bloodie perſecuter to become *Paule* a painfull preacher: it cauſeth *Peter* of a ſillie fiſher-man, to become a catcher of men: and *Zaccheus* heere of a vile Publican, to become a zealous chriſtian. And ſuch alſo is the nature of the word preached, whereſoeuer it pleaſeth the Lord

Act. 9.
Matt. 4.

1.Cor.37 to giue ſucceſſe and encreaſe thereto, that it is able to tranſforme the mindes of men, to beget faith in the hearts of infidels, and (in a word) to ſaue ſuch as are ordained to eternall life, *Actes, 13*. This is the power of the word of God, euen to cauſe a conſenting to the trueth thereof: and this is the propertie of the children of God, to yeeld all obedience to the word of God. Aſſoone as Chriſt calleth *Zaccheus*, he comes downe preſently, like the light in the creation, that was made as ſoon as God ſaid, *Let there be light*. Here therefore of *Zaccheus* that obeyed the voyce of Chriſt: let vs learne obedience to the voyce of Chriſt: for as Chriſt biddeth *Zaccheus* to come downe, becauſe hee was too high: ſo hee ſaith to euerie one of vs, *Come downe*, becauſe wee are too high minded. But with vs the voice of Chriſt is not ſo effectuall, as it was with *Zaccheus*: for hee was content to come downe at the firſt bidding, but wee muſt be often bidden to beware of pride and ambition, and yet wee will ſtill be climbing. There are few ſo high that are content with their calling, but as *Haman* was alwaies aſpiring till hee came to the gallowes, ſo many amongeſt vs are alwaies climbing, till they catch a fall.

Rom.1
Act.13,48

Heſt.7

Againe,

Againe, as Chriſt ſaid to *Zaccheus*, *To day I muſt abide at thy houſe*: ſo Chriſt ſaith to vs. To day my poore afflicted members ſhould receiue ſome ſuccour at our handes. But as the Prieſt and the Leuite *Luc 10.* paſſed by the wounded man leauing him halfe dead, ſo we (for the moſt part) paſſe by our needie brethren, leauing them vnrelecued. Thus are we euerie waie diſobedient to the voice of Chriſt. He teacheth vs to be humble as he himſelfe is, *Mat. 11. 29.* and wee waxproud and inſolent as Sathan is. Hee willeth vs to bee merciſull, as our heauenly father is, *Luc. 6, 36.* and we are cruel and vnmerciſull, as the rich glutton was, *Luc, 16.* This is the cauſe why the earth deceiueth and rendreth not her frute, *Eſa, 24, 5.* This is the cauſe why the ſword deuoureth abroad and the peſtilence deſtroyeth at home, *Deut 28, 15. Leuit. 26, 24, 25.* and in a word, this is the cauſe of all the miſchiefes and calamities that are threatned, euen becauſe we are obſtinate and rebellious againſt the Lord, wee are vndutifull and diſobedient to the voyce of Chriſt, that calleth vs ſo louingly to come vnto him, *Mat. 11. 28.*

Luc. 10.
Mat. 11. 29.
Luc. 6, 36.
Luc. 16.
Eſa. 24. 5.
Deut. 28, 15
Leuit. 26, 24
25
Mat. 11, 28.

Zaccheus was called but once, & he commeth quicklie, but we are called oftentimes

and almoſt euerie day, and that by the voice
Luc.10.16. of Chriſt himſelfe: for *he that heareth you* (ſayth Chriſt, *Luc.* 10. *16.*) *heareth mee*: and yet we cannot finde the way to Chriſt. The
Pſa.119.105. word of GOD which is the lanterne vnto our feete, and the light vnto our paths, *Pſal 119.* hath been plainly and plentifully preached amongſt vs theſe manie yeres, and yet manie amongſt vs haue not yet learned to come to Chriſt. *Zaccheus* comes quickly when Chriſt calleth him, let vs therefore learne of *Zaccheus* to come quickly when Chriſt calleth vs. We muſt be quick in the Lords buſines, for God cannot abide loyte-
Matt.20. rers ſtanding all the day idle, *Mat.20.* & as
2.Cor.9.7. he loueth a cheerefuil giuer, *2.Cor.9.7.* ſo he liketh a cheere full follower.

It followeth therefore that *Zaccheus* receiued him cheerefully. Still *Zaccheus* is a Receiuer: before he was a receiuer of cuſtome, now he is a receiuer of Chriſt. *Zaccheus* receiued Chriſt two waies: firſt, into his hart when he deſired to ſee him and then into his houſe when he gaue him hoſpitality, Manie receiued Chriſt to houſe, but not into their hearts, and therefore receiued him grudgingly: but *Zaccheus* receiued Chriſt firſt into his hart, and then into his houſe,

and

and therefore receiued him ioyfully. Of *Zaccheus* his ioyfulnes, we muſt learne to be ioyfull when we doe anie thing for the cauſe of Chriſt: we muſt bee glad to Harbour Chriſt in his members, as *Zaccheus* was ioyfull to harbor Chriſt himſelfe. As before in comming downe from the tree, *Zaccheus* ſhewed his obedience: ſo heere in receyuing Chriſt into his houſe, hee ſheweth the loue that he bare vnto him. If *Zaccheus* had not loued Chriſt, he might haue ſent him to ſome common Inne: but *Zaccheus* is content to receiue Chriſt into his owne houſe, yea, he reioyceth to haue gotten ſo good a gueſt, like *Abraham* that vſed to ſit at the doore of his Tent, and reioyced to enterteine ſtrangers that went by the waye: and therefore though *Zaccheus* were a Gentyle borne, yet heerein he ſheweth himſelfe the childe of *Abraham*, becauſe hee dooth the workes of *Abraham*, *Iohn* the eighth chapter the nine and thirtieth verſe. So did *Abraham*, and ſo muſt wee doo, if wee will ſhewe our ſelues to be the chidren of *Abraham*.

Gen,18.

Iohn,8,39

When *Abraham* thought onelie to haue entertayned men, hee receyued Angells in the ſhape and likeneſſe of men:

and

and when *Zaccheus* thought to entertaine the ſonne of man, he receiueth the ſonne of God himſelfe. Let vs therefore (as the Apoſtle willeth vs *Heb. 13.2*) be mindefull to enterteine ſtrangers, foraſmuch as thereby ſome haue receiued Angels into their houſes vnawares: and why ſhould not we hope to enterteine the like or better gueſtes, if wee be giuen to hoſpitalitie, as thoſe godly fathers were? For as the Angels came to them in the likeneſſe of men. So Chriſt himſelfe comes to vs in the likeneſſe of a poore man, of a lame man, and of a blinde man: and when he commeth, hee commeth hungrie, or thirſtie, or naked, or harborleſſe, or ſicke, or impriſoned, and happie are they that feede, or cloathe, or harbor, or viſite him, when hee commeth thus afflicted. When *Abraham* entertained the Angels, he was not onely buſie himſelfe, but his wife and all his houſholde were carefull to make prouiſion for them: ſo when *Zaccheus* receiued Chriſt into his houſe, his whole familie (no doubt) were no leſſe willing & carefull to entertaine Chriſt, than their maiſter was: and therefore not onely to *Zaccheus*, but euen to his whole houſe Saluation is promiſed, becauſe the whole familie reioyced

Abraham Gen.18,3
Lot. Gen.19,3

eed at Chriſt his comming. Let riche men learne of *Zaccheus*, to enterteine Chriſt in his needie members, and let riche mens ſeruantes learne of *Zaccheus* familie, to ſhewe themſelues mercifull like their mercifull maſters, that they may receiue the reward of mercie and hoſpitalitie at the laſt day, *Come ye bleſſed, for I was harborleſſe, and yee tooke me in.* Generally, as *Zaccheus* gladly receiued Chriſt: ſo let euerie one that is able, be glad to diſtribute to the neceſsitie of the poore Saints: if wee haue much, let vs giue plentifully: if wee haue little, let vs giue gladly of that little: if we be not able to giue a pennie, yet haply wee may affoord a morſell of bread: but if not that, yet there is none ſo needie, that cannot giue a cuppe of cold water, and euen ſo ſmall a gift ſhall not loſe his iuſt reward, *Math.10.41.* *Zaccheus* receiued Chriſt into his heart, but manie amongeſt vs are readie to driue Chriſt out, & to receiue Sathan in ſtead of him: *Zaccheus* receiued Chriſt into his houſe, but there are manie rich men amongeſt vs, that like *Dines* *Luke, 16.* wil not affoord poore *Lazarus* the crummes that fall from their table: but as the damſell *Act.12.* opened not the doore for ioy when ſhe heard *Peters* voyce: ſo by con-

Math. 25

Math. 10

Luke, 16

Actes, 12

contrarie, theſe men for verye griefe ſhut their gates, when they perceiue a begger there. Finally, *Zaccheus* was ioyfull when hee entertayned Chriſt, but manie amongſt vs are ſorrowfull when they ſhould releeue
1.Sam.25. the poore: like churliſh *Nabal*, *1, Sam.25.* that reuiled *Dauid*, when he ſhould haue releued him.

So long as *Iob* proſpered, he kept a worthie and a worſhipfull houſe, he ſuffred not the ſtranger to lie in the ſtreetes, but opened his doore to the trauailer that went by
Iob,31,32 the waie, *Iob, 31,32.* but now many Gentlemen of the countrey, are content to ſuffer the ſtranger, the fatherles and the widdow, not onele to lye, but euen to ſtarue and die in the ſtreetes with hunger and colde, & neuer receiue them to houſe or harbour, nor
Gen.4.10. afforde them anie releefe or ſuccour. But as the voyce of *Abels* blood did crie from the earth to God, for vengeaunce againſt hys brothers crueltie: ſo the voyce of the poore and their peteous cries, ſhall enter into the eares of the Lord, and theyr guiltles blood (which is powred foorth in euerie place without all compaſsion) ſhall pull downe haſtie and ſodaine vengeance from heauen vppon the heads of theſe vnmercifull cor-

mo-

morantes, vnleſſe while this time of mercie laſteth, they ſhewe mercy to their diſtreſſed neighbors. Thus you haue heard how *Zaccheus* behaued himſelfe in entertaining of Chriſt: nowe you ſhall ſee the behauiour of the Phariſies in diſdaining at Chriſt. *When all they ſaw it, they murmured, ſaying, that he was gone in to lodge with a ſinfull man.* Before they hated *Zaccheus* for his vices, becauſe he was couetous: nowe they enuie him for his vertues, becauſe hee was giuen to hoſpitalitie. For the wicked wil alwaies haue ſomthing to finde fault with in the children of God, like the ſonnes of *Iacob*, *Gen.37.* that hated their brother *Ioſeph*, becauſe of his dreames: and like *Saul* that vnhappie king, that enuied *Dauid* for his happie victories, *1,Sam.18,29.* Thus the wicked when they cannot charge the godly with any greeuous crime, they begin to grudge at their weldoing: and therefore not onely *Zaccheus* is hated for receiuing of Chriſt, but Chriſt is hated alſo for being his gueſt. Whē they could not accuſe Chriſt for ſinne, they accuſe him for companying with ſinners: for they muſt ſtill bee accuſing ſome or other, for one thing or other, like their father the diuell, that both by name, *Reuel.chapt.12.verſe 10.* and

Gen 37.

1,Sam.18

Reuel.12

Iob, 1, 6 and by nature, *Iob, 1. 6. 7.* is a continual accuſer of the brethren. It had beene the duetie of the Phareſies to haue receiued Chriſt, and made much of him as *Zaccheus* did: but they are ſo farre off from entertaining him themſelues, that it greeueth them to ſee *Zaccheus* giue him entertainement. And ſurely, ſuche is the peruerſe nature of the wicked, that they will neither receiue the grace of God when it is offered them, nor willingly ſuffer anie other to embrace the
Acts, 13, 50 ſame: like the wicked *Iewes. Actes, 13, 50.* that woulde neither beleeue the doctrine which *Paul* preached, nor could abide that the Gentiles ſhoulde be brought to the faith of Chriſt. The high prieſtes thought themſelues too high, to haue poore humble Chriſt amongeſt them: the Scribes and the Phareſies in their owne conceipt, were too good, too wiſe, and too holie to receiue him into their companie: and not content to ſequeſter and eſtrange themſelues from Chriſt, they diſdained alſo that hee ſhoulde be conuerſant with Publicans and ſinners, as though he were not worthie to be conuerſant amongſt men.

If it were the office of Chriſt to conuert
Math. 9. 13 ſinners, why ſhoulde the Phariſies bee of-

fen-

fended at him, if he were ſometimes conuerſant with ſinners to worke their conuerſion? If Chriſt were a Phiſition to cure the ſickeneſſe of the ſoule, that is, to ſaue the people from their ſinnes, why ſhould the Phariſies murmure at him for keeping companie with *Zaccheus*, that was ſicke in ſoule: for as it is expedient for the Phiſition to viſite his patients for their better recouerie, ſo it was conuenient Chriſt ſhould viſite ſinners for their ſpeedier conuerſion. But as the Phiſition that reſorteth to ſicke perſons, is not ſtraightway infected: ſo the ſoules Phiſition that conuerſeth with ſinners, is not thereby polluted. And therefore, as Chriſt perfourmed his office, though the Phariſies murmured, ſo let the miniſters of GOD learne by his example, to perfourme their duties, though the wicked be offended. It was the office of Chriſt to call ſinners to repentance, yea hee came to call Phariſie ſinners aſwell as Publican ſinners; if the Phariſies would haue confeſſed themſelues to be ſinners as the Publicanes did: but becauſe they ſtoode ſo much vppon their owne righteouſneſſe, and deſpiſed others, therefore Chriſt denounceth ſo manie woes againſt them, and preferreth the penitent Publi-

Math. 9, 12

Luke, 18

Math. 23

Publican that truſted in the Lordes mercie, before the proud Phareſie that truſted in his owne merites. Though *Paul* was a Phareſie, and the ſonne of a Phareſie, yet he ſhameth not to confeſſe himſelfe one of the chiefe ſinners which Chriſt came to ſaue. So if the Phareſies that murmured at *Zaccheus* would haue been ſaued, they ſhoulde haue confeſſed themſelues chiefe ſinners, as *Paul* did. They ſhould not haue accuſed Chriſt for keeping companie with ſinners, but they ſhould haue accuſed themſelues for not keeping companie with Chriſt. The iuſt man (ſaith *Salomon*, *Pro. 18.*) is the firſt accuſer of himſelfe: but the Phareſies are ſo far from accuſing of themſelues, that they beginne to accuſe *Zaccheus* and Chriſt together. Thus the Phareſies of our time, that make religion a cloake to couer their corrupt dealing, haue this propertie to thinke other men to be hainous ſinners, and themſelues onely to be righteous: inſomuch, as they will not ſtick to ſpeake like that proud people that was wont to ſay, *Depart from me, for I am holier thē thou*: & like that preſumptuous phareſie, *Luc. 18. I thanke God I am not as others are, extortioners, vſurers, adulterers, drūkards or ſuch like: I ſanctifie the Saboth*, which other men

Actes, 23, 6

1, Tim. 1, 15

Prou. 18

Luke, 18

men prophane: I frequent ſermons, which they neglect: I reuerence the name of God, which they blaſpheme: I pay tythe, which others with-holde: and I faſt oftentimes, which they doo ſeldome, or neuer. Theſe were the ſpeaches of the Phareſies, that liued in the time of Chriſt, whom he ſo often calleth hypocrites: and theſe are the ſpeaches of the hypocrits of our age, that ſeeme to liue after the ſtraighteſt ſect of our religion, *Act.26*. They waſh the outſide of the cup, and of the platter: that is, they iuſtifie themſelues, and ſeeme meruailous holie in the ſight of men, which can diſcerne by the outward appearance onely: but vnto God, that ſeeth and ſearcheth the ſecretes of the harts and reynes, they appeare like paynted tombes full of dead mens bones, and all filthines: that is, they haue their inward parts full of rauening, and all kinde of wickednes. Wherefore, as Chriſt ſaid to his Diſciples, *Except your righteouſnes exceed the righteouſnes of the Scribes & Phareſies, you cannot enter into the kingdome of heauen*: ſo I ſay vnto you, that except your righteouſnes exceede the righteouſnes of theſe Phariſaicall hypocrites, ye cannot be ſaued. Theſe holy Phariſes did vſe to cal the Publicans, not vſurers

Matt.15.7.
Luke.11.44
Luc.12.1.
Act.26.5.
Matt.23.25. 27.
Matt.5.20.

nor extortioners, as they themſelues were: but by the general name of ſinners, as thogh they themſelues were free from ſinne. Thus the papiſts at this day do vſe to cal the moſt ſincere profeſſours of the Goſpell, not *Lutherans*, *Caluiniſts*, *Zuinglians*, or proteſtants, as they wer wont to call them: but now they tearme vs heretiques, a name more odious than anie other, whereas in the meane ſeaſon, they themſelues are of all other the great heretiques. So the Atheiſts of our time, when they cannot accuſe the godlie that are amongſt vs of vſurie, or briberie, or extortion, or drunkennes, or anie ſuch notorious ſinne, they call them hypocrites, which is the ſumme of all: when as in verie truth, they themſelues do beſt deſerue that name: but it makes no matter what they cal vs, neither are we to be moued at their deſpiteful ſpeaches; for as the bitter taunts of theſe murmuring phariſes could not hinder *Zaccheus* in his conuerſion, ſo the ſlaunders of theſe godles men, muſt not diſcourage the ſeruaunts of God from their good profeſſion. The Phariſes did *Zaccheus* great wrong for calling him ſinner, when he had repented of his ſinne: and the Atheiſts at this day do greatly wrong the true profeſſors, in calling

ling them hypocrites, which haue truely repented of their former sinnes, and endeuor by al good means to lead a godly life. Therfore as *Zaccheus* preferred his soules health before al their murmuring: so it behooueth vs to looke to our soules saluation, notwithstanding al the reproches and slanders that are deuised against vs. And as the Pharises might call *Zaccheus* sinner, but could not hinder his Conuersion: so the malicious worldlings may take awaye our goods, our good names, yea, and our liues also, but cannot depriue vs of our saluation. Wherefore as our Sauior said to his Apostles, *Feare not them that can kill the bodie, and then can doo no more:* so I say vnto you, Feare not the frownes of the wicked, for they are not able to hurt your better part: seeke not to gaine the fauor of the world, for the whole world is not able to saue a soule, but feare to offend him that is able to destroy both bodie and soule in hell, and seeke to please him that is able to saue them both in heauen for euer. Matt. 10.

Now followeth another frute of *Zaccheus* conuersion; namely, his good confession: for, as he beleeued with the hart vnto righteousnes, so hee confessed with the mouth vnto saluation. Whē *Zaccheus* was mocked Rom. 10. 10

of the Pharises, it seemeth that hee should stoup downe for shame: but when hee was thus reproued & reuiled by them, the scripture saith that he stood vp in signe of gladnes. As the Apostles went away reioycing that they wer counted worthie to suffer rebuke for the name of Christ: so *Zaccheus* the Publican went forth reioycing, that hee was reproched for the cause of Christ. Before *Zaccheus* was a Publican, and therefore stood in sinne verie daungerously, like the house that is builded vpon the sand, readye to be ouerturned with euerie tempest: but now *Zaccheus* is become a true Christian, & therefore stands in righteousnesse very safely, like the house that is built vpon a rocke, free from anie danger of falling.

Acts. 5.

Luke. 6. 49.

Behold Lord, the halfe of my goods, &c. There are two parts of this confession. The first is his gift to the poore: the second is, the restitution of his vniust gotten goods. Before, *Zaccheus* was an oppressour of the poore, now hee is a great benefactor to the poore: before, he was an encroacher vpon other mens goods, now he is a distributer of his owne goods: before, hee was a receiuer and a taker, now he is a restorer and a giuer: neither doth hee giue sparingly, but hee giueth

ueth liberally, laying vp a good foundation against the time to come. Now hath *Zaccheus* found that precious pearle, & for ioy thereof he is content, not to ſell, but to giue all that he hath to enioy the ſame. When the rich Ruler (in the former chapter) was willed to ſel all that he had, and to giue it to the poore, hee went away verie ſorrowfull, for he was verie rich: but *Zaccheus*, perhaps as rich as he, is content of his owne accord and vnbidden, to beſtow half his goods vpon the poore, and that with a cheerefull minde. If *Zaccheus* had giuen onely the third part of his goods, no doubt but Chriſt wold haue accepted it, for he accepteth the widowes farthing, becauſe it was giuen with a willing minde: but if he had giuen all hys goods to feed the poor, as the Phariſes gaue their almes to bee ſeene of men, yea, or his bodie to bee burned, as ſome *Romanes* haue done to get renowne, it ſhould haue been to no purpoſe, becauſe it was done to a wrong end Now, as *Zaccheus* was rich in the goods of this life, ſo was hee rich in faith alſo: neither was it an idle or dead faith that *Zaccheus* had, but it was a fruitfull & a liuely faith, a faith that worketh and laboureth by loue, ſuch as is required at the handes of Chriſtians.

1. Tim. 6.
Matt. 13.
Luke 18.
Luke 21.
1. Cor. 13.
Gal. 5. 6.

ans. S. *Iames* ſaith, *Shew mee thy faith by thy workes*, & here *Zaccheus* doth ſhew his faith by his workes. Before, hee was exerciſed in vngodly works, which are the frutes of infidelitie: but now he is exerciſed in the works of mercie, which are the fruites of a liuelie faith. *Zaccheus* is verie liberall in releeuing the poore, but he is liberall of that which is his own: ſo ther are manie now a daies that are verie liberall, but it is of that which is none of theirs: for as *Nadab* and *Abihu* offred ſtrange fire vnto the Lord, ſo theſe men offer ſtrange goods vnto the Lord. There are ſome amongſt vs, that thinke to make amends for their vniuſt dealing, by giuyng part of that to ſome good vſes, which they haue gotten by bad meanes: if they haue gotten a pound by vſury & oppreſsion, they are content perhaps to giue a pennie to releeue the poore. But, as it was not lawfull for the *Iſraelits* to bring the price or the hire of a harlot into the houſe of the Lord: ſo it is not lawful for vs to apply the gaine of our ill gotten goods to the ſeruice of God.

Leuit. 10.

Deut. 23.

The halfe of my goods, I giue, &c.

Zaccheus ſaith not, I haue giuen, as an vpbraider of God: or, I will giue, as a delaier, that means to giue away his goods after his death,

death, when he can keepe them no longer: but he ſaith, *I giue*, to ſignifie that his will is his deed, and that he meaneth not to take anie dayes of paiment for the matter. For, as before he ran apace to ſee Chriſt, and came downe haſtely to enterteine Chriſt in hys owne perſon: ſo doth he here giue quickly to releeue Chriſt in his needie members. This is *Zaccheus* laſt will & teſtament, that hee maketh before his death, and ſeeth the ſame proued and performed before his eies. If therefore we deſire to doo any good to anie of our poore brethren, let vs learne of *Zaccheus* to doo it quickly, while wee are aliue, for time will preuent vs, and death will preuent vs. I know ther be many that wold be willing to giue ſome part of their goods to the poore before their death, as *Zaccheus* did: but that they knowe not what neede themſelues maye haue thereof before they die, and therefore for the moſt part they wil hardly forſake or leaue their goods, till their goods forſake and leaue them. But heerein they ſhewe themſelues to doubt of Gods prouidence, and as it were to diſtruſt of his paiment, who hath promiſed to repay what ſoeuer is giuen vnto the poore, as if it were lent vnto himſelf, & that not ſecretly, thogh

Prou.19.17. they did theyr almes neuer ſo ſecretly, but the Lord will reward them openly, as our Sauiour ſpeaketh. *Math,6.* The wiſe Preacher, *Eccle.11.* willeth vs to × caſt our breade vpon the waters, that is, to be liberal to the poore, whoſe watry eyes bewray their great neceſsity: or, (as others expound it) to hazard & aduenture ſome of our goods vpon our needy brethren, as Merchants do aduẽture their goods vppon the ſeas; For although they may ſeeme to be in great perril & danger of periſhing in the waters, yet cõmonly it falleth out, that by the bleſsing of God they return with far greater profite. So albeit the reliefe that is beſtowed vpon our diſtreſſed neighbours may ſeeme to be loſt, yet as the wiſe man ſaith, after a time we ſhall finde it againe: and as the precious oyle deſcended from *Aarons* beard to the skirts of his clothing, ſo certainly the oile of mercie & charitie which we powre into the wounds of our diſtreſſed brethren, ſhal deſcend into our owne ſoules; and as the widdowes oyle was encreaſed in the cruſe, becauſe ſhee releeued the Lordes prophet, ſo ſhall this precious oyle beſtowed vpon the poore, be returned vpon our heads in greater meaſure. Thus is *Zaccheus* liberall, as

Matt.6.
Eccle.11.
Pſal.133.
Luke,10.
1,King.17.

× The old Tranſlation reads — Caſt thy Bread upon wett faces,

you

you ſee: for he giueth away halfe his goods, but hee giues it not to the rich, that might giue to him againe, but hee giues it to the poore that cannot requite him: to teach vs vpon whom we ſhould beſtow our almes. As GOD that is rich in mercie, giueth all things vnto vs that cannot requite him: ſo the rich men of this world (if they haue any ſparke of mercie in them) ſhould giue vnto the poore that cannot requite them. But amongſt vs in euery place almoſt, it is farre otherwiſe: for if anie thing be to be giuen, not they that are pooreſt and ſtand in greateſt need, but they that can make beſt frends are beſt preferd. Thus *Diues* is ſtill inriched, and *Lazarus* is ſtill reiected. Luke. 16. If wee ſend to a great man, we ſend an oxe for a preſent but if wee ſend to a poore man wee ſend a cruſt for an almes. Therefore, as Chriſt ſaid to the *Iewes*, that the *Niniuites* ſhould riſe in iudgement againſt them, becauſe they repēted at *Ionas* preaching: ſo it may be ſaid vnto vs, that *Zaccheus* ſhal riſe in iudgement againſt vs and condemne vs: for hee ſhewed great mercie vppon the poore, but wee are voyde of all compaſsion. Matth. 12. Thus you haue heard the firſt part of *Zaccheus* confeſſion, wherein you ſee his liberality to the poore.

Now

Now you ſhall heare the ſecond part of his confeſſion, wherein hee promiſeth reſtitution of his vniuſt gotten goods. Before, *Zaccheus* gaue to the poore the half of that which was his owne: now he reſtoreth that which is none of his, to the right owners. And becauſe hee had detained their goods ſo long, to their great loſſe and hinderaunce, therfore he doth not onely reſtore the principal, which he had taken from them, but he alloweth them their coſts and damages they had ſuſteined. As *Ioram* king of *Iſrael* cauſed to be reſtored to the *Shunamite* her houſe & land, with all the fruites and profites of the ſame, which were wrongfully kept from hir ſeuen yeres together: ſo *Zaccheus* the cuſtomer, reſtoreth to thoſe that he had oppreſſed, their goods which hee had gotten from them by fraudulent dealing, with all the fruites and profits that might come thereof during the time of his vniuſt poſſeſſion. So liberall was *Zaccheus* to the poore, that hee gaue them halfe his goods: and ſo little got *Zaccheus* by his vſurie and oppreſſion, that for euerie penie he reſtored foure. If the vſurers and extortioners of our time woulde reſtore fourefold for that they haue wrongfully gotten, I feare me they wold haue but a ſmall

2. King. 8.

a ſmall halfe to giue to the poore, and but a little left to help themſelues. There was no law to compel *Zaccheus* to make ſuch reſtitution, except he will confeſſe himſelf to be a thiefe, becauſe hee was an vſurer, and then the lawe of God requireth ſuch reſtitution. And ſurely *Zaccheus* ſeemeth after a ſort to confes his theft, becauſe he promiſeth foure fold reſtitution. If a man had ſtoln a ſheep, the law of God required that he ſhould reſtore foure ſheepe for one: and the ancient *Romans* had this law, that vſurers ſhuld forfeit foure times ſo much as they took for vſurie. If the ſame law were now to vſe againſt our theeuiſh vſurers, as it was ſometime among them, we ſhould not haue ſuch complaining of the poore both in priſons & ſtreetes. But if theſe great theeues (I meane our biting vſurers) that rob and ſpoile without ceaſing when they haue no need, might find no more fauor, than thoſe petty theeues which rob and ſteale ſometime, when they are driuen thereto by extreame neceſſitie, then ſurely the commonwealth wold ſoone be disburdend of that peſtilent brood of caterpillers wherewith it is peſtered. I wiſh them betimes to look to their own eſtate, & with *Zaccheus* to forſake their damnable

Exod. 22. 1
2. Sam. 12.

trade.

trade. If they haue liued hethertoo by the gaine of vſurie, let them now lament theyr ſinne, and call to God for mercie & forgiuenes: let them make reſtitution of that they haue wrongfuly taken, and greeue that they haue ſo long deteined that which is none of theirs. For as no ſinne is pardoned without repentance to God, ſo vſurie is not pardond without repentance to God: and as the ſinne of theft is not remooued, before reſtitution bee made to men (if the partie bee able,) ſo the ſinne of vſurie (which is a ſecret theft) is not remitted before reſtitution be made to thoſe that are oppreſſed and ſpoiled by this ſecret theft. Thus you haue ſeen how *Zaccheus* that was once a hoorder of his goods, as our rich men are: is now a liberall diſpoſer of his goods, as I wiſh they were. He that lately was a Camell laden with riches, and therfore vnapt to go through a needles eie, hath now like the Camell caſt off his rich lading, and therfore may enter in at the narrow gate. Some rich men wold rather haue loſt their liues, than forgone their goods, & for halfe that loſſe would haue proued very penſiue, but this was the ioyfulleſt newes that euer came to *Zaccheus* houſe, ſweeter to him than all his gold & ſiluer: that where

Matth. 19.

Matt. 7.

as

as before hee was in the ſtate of damnation, now ſaluation is promiſed to him and hys houſe: and whereas before he was the ſeruant of Sathan, now he is become the child of *Abraham*. Now *Zaccheus* hous is become Gods houſe, & *Zaccheus* himſelfe is the ſon of *Abraham*, and therefore no cauſe whie Chriſt ſhould not reſort to *Zaccheus* houſe. As Chriſt ſaid to the penitent theife, *This day ſhalt thou be with me in Paradice*, ſo hee ſaith here to the penitent publican, *This day ſaluation is come vnto thy houſe, and this daye thou art become the childe of Abraham*. Chriſt loueth not to be long in any mans debt, for as he ſaith to *Zaccheus*, *To day I muſt abide at thy houſe*: ſo he ſaith to the ſame *Zaccheus*, To day and henceforth for euer, thou & thy houſe muſt abide with mee in heauen. Here is a happie change: in ſtead of a little worldly treaſure, ſubiect to loſſe by theeues, and to ſpoyle by ruſt and moths, to haue all ſtore of heauenly treaſure, which neyther theeues can ſteale, nor canker can corrupt: in ſtead of an earthly houſe, ſubiect to fire and falling, to haue a houſe giuen of God, not made with handes, but eternall in heauen, *2. Cor. 5. 1.*

Luke. 23.

Matt. 6.

Who wold not rather chuſe with *Zaccheus*

to

to giue halfe his goods to the poore, that he may be an heire of ſaluation, and the ſonne of *Abraham* to reſt in his fathers boſome, than with *Dines* to keep all from the poore, & to be tormented in thoſe eternall flames.

Luc.16. That rich glutton that denied the crummes from his table, challenged *Abraham* for his father, but hee was refuſed, becauſe hee had

Iohn 8.39. not the faith nor workes of *Abraham*: but *Zaccheus*, though by nature he were not the childe of *Abraham*, yet by grace hee is become the childe of *Abraham*, becauſe hee walked in the ſteps of that faithfull father.

Rom.4.12 *Abraham* beleeued before hee was circumciſed, ſo *Zaccheus* beleeued before hee was

Gen.12.1. circumciſed. As *Abraham* left his countrey,

Act.7.3. and all that he had when God called him, ſo *Zaccheus* left his office and the moſt part of his riches, when he was called by the ſonne

Ioh.8.56. of God: and as *Abraham* deſired to ſee the day of Chriſt, and ſawe it, and reioyced; ſo *Zaccheus* deſired to ſee Chriſt, and hee ſaw him, and reioyced. Now is *Zaccheus* a Gentile become the childe of *Abraham*, and not only he, but his whole houſe alſo is become the houſe of *Abraham*: for when *Zaccheus* is conuerted, his whole houſe is conuerted. As the maſter is, ſuch are the ſeruants: if he

be

be godly & religious, they proue godly and religious: if he be an Atheiſt, they prooue Atheiſts likewiſe. Therfore keep no com- Pſalm. 18.
panie with the wicked, for it is moſt pernicious: but aſſociate thy ſelfe with thoſe that feare the Lord, that thou alſo maiſt learn to fear the Lord: who for his mercy grant that wee maye with *Zaccheus* bee deſirous to ſee Chriſt, ioyful to receiue Chriſt, liberal to releeue the members of Chriſt, and readie to make amends when we haue wronged anie of our brethren; that ſo with *Zaccheus* we may be heires of ſaluation, and the true ſons of *Abraham*, to reigne with Chriſt in heauen for euer, by the meanes and merites of him, that died and roſe againe for vs. To whom with the Father and the holy Ghoſt be all glorie. Amen.

FINIS.